

LIBRARY  
FRANCISCO THEOLOGICAL SEMINARY  
SAN ANSELMO, CALIF.

The Librarian.  
San Francisco Theological Seminary  
San Anselmo, Calif

M1

# Christian Statesman

The National Reform Association  
Publishers

Second Class Postage Paid at  
Pittsburgh, Pennsylvania

OL. CV 109 MONITOR AVE. PITTSBURGH 2, PA., MARCH, 1961 NO. 2



*Printed bi-monthly—January, March, May, July, September and November by the printing department of the National Reform Association—*

To present the Christian Philosophy of Civil Government as opposed to the secular theory that governments are not subject to God, but derive their authority solely from the consent of the governed. To present and defend the need for recognizing God's law and the authority of Jesus Christ in our national life and to oppose all efforts to remove the Bible from the public schools, abolish our Civil Sabbath laws, eliminate prayers from our legislative halls, prohibit chaplains in the armed forces, and the efforts to remove all other Christian features connected with our Government. To promote the cause of sobriety and righteousness in all areas of American life and to seek the uplifting of the moral tone of our society. To oppose Communism by presenting in a positive way the only force which is great enough to withstand Communism—which is the Gospel of Jesus Christ in its application to national and international life.

Editor, Rev. J. Renwick Patterson, D.D.  
 Assistant Editor, Rev. Joseph M. Caskey  
 Contributing Editor, Rev. David M. Carson

Opinions expressed in our columns are those of the individual writer, and do not necessarily express the views of the National Reform Association.

#### ASSOCIATION OFFICERS

Rev. William W. McKinney, D.D., *President*  
 Rev. Frank H. Lathom, D.D., *Vice-President*  
 Rev. Kermit S. Edgar, D.D., *Secretary*  
 Knox M. Young, *Treasurer*  
 Chester R. Fox, *Assistant Treasurer*

#### BOARD MEMBERS

Frank H. Davis, *President*  
 E. Clay Young, *Vice-President*  
 Rev. James D. Carson, *Secretary*

Charles K. Anderson  
 Rev. Charles T. Carson, D.D.  
 Rev. Robert J. Crawford, Jr.  
 S. K. Cunningham  
 Rev. Kermit S. Edgar, D.D.  
 Rev. Delber H. Elliott, D.D.  
 Chester R. Fox  
 W. J. C. George  
 Rev. W. F. Harkey, D.D.  
 George D. Hill  
 H. W. Jones  
 Rev. Frank H. Lathom, D.D.

Rev. Leland M. Miller D.D.  
 Charles E. McKissock, Esq.  
 Rev. Walter L. Moser, D.D.  
 Rev. Frank C. Ramsey, D.D.  
 David M. Smith  
 Rev. Kenneth G. Smith  
 Rev. Donald A. Spencer, D.D.  
 Rev. A. W. Steinfurth, D.D.  
 S. Gordon Thompson  
 Knox M. Young  
 Rev. Walter R. Young, D.D.  
 Rev. Vance Yarnelle

Subscription rate—\$1.50 per year. A year's subscription is given to all contributing to the work of the Association.

Please give us one month's notice when you are changing your address.



# The Editor's Page

## THE DIRECTION OF THE CREEP

Harry N. Rosenfield, Washington Attorney, told the delegates of the National Organization on Legal Problems of Education that separation of Church and State is being "ignored" and "abridged" by means of a variety of "subterfuges and devices". In support of his charge he insisted that the Bible is the most sectarian of all books, that Christmas and Easter are religious holidays, that released time for religious instruction is a form of segregation by religion no less unreal than segregation by race, constituting a "subtle social pressure exerted by the school," and that religion itself has crept into the school curriculum in some places.

To these charges we would reply that there is no question but that things are creeping so far as religion and the schools are concerned, but the creeping is in the very opposite direction from that indicated by Mr. Rosenfield. Religion is not creeping into the schools—rather it is creeping out under the pressure of the American Civil Liberties Union and similar small but militant and highly vocal groups which oppose all teaching of moral and spiritual values in the public schools.

Historically, the teaching of moral and spiritual values has been prominent in most of our schools. Under opposing pressures today, however, this emphasis is being suppressed and forced out. One might read, saying the Lord's Prayer in the classroom or a simple Grace before meals in the kindergarten is becoming less and less. Thus, instead of religion creeping into the schools, it is gradually and sometimes very abruptly being forced out.

Our founding fathers were deeply concerned about freedom of religion and the separation of church and state. It never in their wildest dreams did they suppose their noble purpose would be twisted and used as ammunition by those who would deny God.

One of the most important pieces of legislation ever enacted by Congress was the Ordinance of 1787 for the government of the Northwest Territory, which contained the following reference to education:

*"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."*

Certainly Congress, when it spoke of "schools" had in mind schools to be established by the state, and that these schools would be used as a means of providing that which is so necessary to good government and the happiness of mankind, namely "Religion, morality and knowledge."

Did our founding fathers believe that "Teaching moral and spiritual values is not for the public schools"? Certainly not. They saw religion and morality as a necessary part of education, and they did not consider the presence of these vital elements in education as conflicting with or endangering the principle of separation of Church and State. They would have no established state-supported church. Neither was it conceivable to them that a state could have good government if religion and morality were not a part of education in the schools.

We are drifting far from the high view of education and its essential components, set forth by Congress in 1787.

Is religion creeping into the schools? Not at all. The creeping is there, but the direction is out. This omen is not good.

\* \* \*

## AN EXPLANATION

Perhaps it was unwise for the editor to have quoted the material used on the editor's page in the January issue of the *Christian Statesman*, because of the

(Continued on page eight)



# WEAPONS OF WARFARE

Rev. Delber H. Elliott, D.D.

(Chapter seven of the book DOOM OF THE DICTATORS)

*They gained not the land by the edge  
of the sword;*

*Their own arm to them could no safety  
afford;*

*But Thy right hand saved, and the light  
of Thy face,*

*Because of Thy favor, Thy wonderful  
grace.*

*No trust will I place in my sword or  
my bow;*

*'Tis Thou who hast saved us from hater  
and foe.*

*In God we will boast who hast put them  
to to shame,*

*And all the day long will give praise to  
Thy name.*

Psalm 44:3-8

Weapons of some kind are used in every war. Shamgar slew 600 Philistines with an ox goad. Samson slew a thousand of them with the jawbone of an ass. Gideon sent consternation among his enemies with blaring trumpets, crashing pitchers, and flashing lamps. Joshua for seven days blasted the rams' horns until on the seventh day the walls of Jericho fell down. But where did Shamgar, Samson, Gideon, and Joshua get their strength and ingenuity to accomplish such feats? They used the instruments at hand and depended on God for the victory.

## Worldly Weapons Only

Today we have our bombing-planes, nuclear weapons, and submarines. But woe be to us if we depend on these alone. Dare we ignore Him who "maketh the clouds his chariots," "who walketh upon the wings of the wind," who can "dash them in pieces like a potter's vessel," and who with the breath of His nostrils can turn the tide in any war? With Him, what have we to fear? Without Him, what is the ground of our hope?

A vital question to ask ourselves is: In the event of war will God be for us

or against us? Are we as a nation right with God? Do we deserve victory at His hand? Is it enough to rest on the justice of our cause? Right causes are sometimes lost because they who champion them are not right themselves. "Turn ye, turn ye from your evil ways; for who will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression... neither shall the righteous be able to live for his righteousness in the day that he sinneth" (Ezek. 33:11,12).

We do read that if there had been been righteous in Sodom God would have spared it for their sake. We hope and pray that the godly host of true believers in the United States is enough to save us if war should come.

We are struck by another statement by the prophet Ezekiel (24:20), concerning Jerusalem: "Though Noah, Daniel and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Three times a similar statement is made in that chapter. Jerusalem the Holy City—once the pride of God's heart! No matter what our weapons may be we are safe only when:

*The Lord of Hosts is on our side*

*Our safety to secure;*

*The God of Jacob is for us*

*A refuge strong and sure.*

(Psalm 46:11)

Our enemies place their trust in their weapons alone. The great mistake of the dictators of the past was that they declared war against God. Adolf Hitler strutted about bearing titles like these: "Leader of the Nation, Supreme Commander of the Armed Forces, Chief of Government, Supreme Holder of Execu-

(Continued on page ten)



# CAUSE FOR CONCERN

REPORT OF CHRISTIAN CONCERN COMMITTEE  
to the  
PENNSYLVANIA FEDERATED LEGISLATIVE COMMITTEE

It has been well said that "America is great because she is good." But we need to remember that this proud boast was accompanied by the warning that—"If we ever cease to be good we will cease to be great." The Federated State-wide organizations that have concern for moral and spiritual standards of conduct have endeavored to hold those standards at the highest possible level. Certainly our united efforts have been successful in many ways. However, we must face the fact that moral standards have been deteriorating, slowly but certainly, for a generation or more.

This sagging of moral standards is of great concern to us all. Legislators as a rule feel duty bound to faithfully represent the opinions and convictions of their constituency, when issues that involve moral integrity are to be decided. When legislators freely and frequently ignore the level of conduct approved by the Christian community and cast their vote for lowered moral standards, they thereby indicate the level of moral concern that they think prevails among their constituency.

Among the moral standards that are of major concern to the several member organizations that make up this Federation—standards of faith and conduct that have long been respected and that have largely accounted for our greatness as a Commonwealth—include the following:

## RESPECT FOR THE LORD'S DAY -

For more than a century, prior to 1930, Pennsylvania legislators refused to tamper with the laws governing the Lord's Day. Christian citizens in all the various communions throughout the Commonwealth manifested a decent respect for the teachings of Holy Writ concerning the Fourth Commandment. Their representatives in the halls of legislation, as a rule, respected their convictions.

IF in our Protestant pulpits, in our Bible Classes and Brotherhoods, and in the many other church groups we, in our generation, had shown greater devotion to the Sabbath laws, as established by both God and man, would our elected representatives in the Legislature have dared to trample down our Sabbath laws as they have been doing for an entire generation?

## HONESTY IN ALL THINGS -

A fundamental principle of national greatness is involved in the integrity of its people. What a world of difference between the high road of Christian conduct and the treacherous low road of the **common gambler!** Again we ask, WHY have the citizens of our great Commonwealth permitted their consciences to be so completely stultified that our legislators now feel free to legalize gambling and to lay a tax thereon for revenue?

## ABSTINENCE FROM THE USE OF and the TRAFFIC IN INTOXICATING BEVERAGES -

We most heartily agree with the statement of Abraham Lincoln, "Whether or not the world would be vastly benefitted by a total and final banishment from it of all intoxicating drinks, seem to me not now open to question. Three-fourths of mankind confess the affirmative with their tongues; and, I believe, all the rest acknowledge it in their hearts."

The Protestant churches of our State and Nation, once the proud standard bearers in the battle for freedom from an enslaving habit and a most dangerous "disease," have been beaten down and shamefully silenced on a major issue that involves millions of our fellow mortals, both as to their bodies and their souls. When may we hope to see the tide turn and the Moral Forces again

(Continued on page nine)



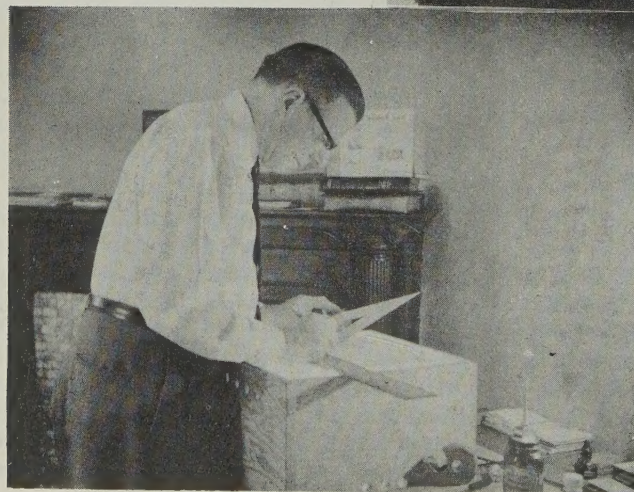
IN THE OFFICE

THE HOME OF T



MRS. PATTERSON  
SETTING COPY  
AT THE VARI-TYPER

AT HER DESK  
PROOF-READING



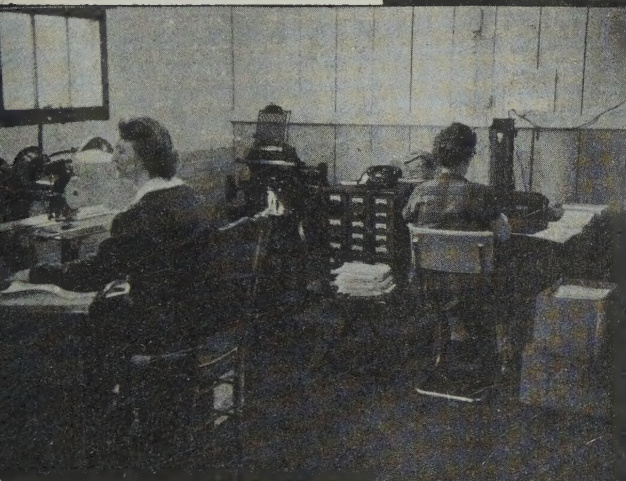
DR. PATTERSON  
PASTING UP  
REPRODUCTION  
COPY



# THE CHRISTIAN STATESMAN

## IN THE PRINTING SHOP

DR. PATTERSON  
AT THE  
DAVIDSON 233 PRESS  
REV. CASKEY  
AT THE FOLDER



MRS. GILG  
AT THE  
COLLATOR  
AND STITCHER  
MRS. PATTERSON  
AT THE  
ADDRESSOGRAPH

WRAPPING THE  
CHRISTIAN STATESMAN  
FOR MAILING





## SHOULD OUR COMMUNITY ALLOW ALCOHOL SALES?

Many Christian people believe that alcoholic beverage sale is harmful to full and abundant community life. Many churches encourage their members to vote against alcohol sales and to refuse to buy and sell intoxicants.

Here are five positive benefits for communities that refuse beer, wine or liquor sales.

### 1. DRINKING PRESSURES ARE REDUCED, ESPECIALLY ON YOUNG PEOPLE.

Of course, some young people will drink even in "dry" communities. But the refusal to allow alcoholic beverage sale serves notice to all that this community takes its responsibility to youth seriously.

### 2. COMMUNITY PROBLEMS ARE REDUCED.

Alcohol figures in 57 per cent of all arrests reported to the FBI, in 30 per cent of all traffic fatalities reported by the National Safety Council in the more than 5,015,000 alcoholics estimated by the Yale Center for Alcohol Studies.

### 3. INDIVIDUAL PURCHASING POWER IS DIVERTED TO MORE CONSTRUCTIVE ENDS.

Not all alcohol money will be spent in wise ways, of course. But sales of personal goods and services such as food and clothing will rise. Amounts spent for wholesome entertainment and charitable enterprises will increase.

### 4. COMMUNITY RESOURCES CAN BE SPENT FOR POSITIVE BENEFITS.

More funds can go for adult education, parks, recreational facilities for teenagers, and schools. Alcohol sale costs the community dollars. State sponsored studies in California, Massachusetts and Utah all revealed that for every dollar received in alcohol taxes, the government had to spend from \$1.50 to \$6.00 in direct alcohol-caused expenses.

### 5. ALCOHOLISM IS REDUCED.

Studies by the Yale Center for Alcohol Studies show a direct relationship

between numbers of alcoholics and alcohol sales. If alcohol is not readily available, many persons susceptible to alcoholism will never use the alcohol crutch.

THE SALE OF ALCOHOLIC BEVERAGES IS A POTENTIAL DANGER TO THE HOME, RECREATIONAL, VOCATIONAL AND RELIGIOUS LIFE OF EVERY CITIZEN IN A COMMUNITY.

The Christian faith demands more than passive commitment to Christ. This commitment must find expression in an attack on social problems that threaten the wholesome development of personality and character.

—From tract by Methodist Bd. of Temp.

\* \* \*

## AN EXPLANATION

(Continued from page three)

source from which it came. It was the content rather than the source that impressed us. We did not intend the quotes to be an endorsement of Moral Rearmament. In fact, in our closing paragraph we put the emphasis where it rightly belongs—not on "Moral Rearmament", but on Christ. We have no sympathy with some of the past actions and methods used by Dr. Frank Buchman, but we do feel that the material used from this source in the Christian Statesman was Scriptural and to the point.

\* \* \*

## RESOLUTIONS OF THE NATIONAL TEMPERANCE AND PROHIBITION COUNCIL

We, the members of the National Temperance and Prohibition Council, meeting in annual session in Simpson Chapel of the Methodist Building, Washington, D.C., January 25-26, 1961, gratefully acknowledge the mercies of God and reaffirm our spiritual convictions that His truth shall prevail in the earth and shall set men free from the bonds of evil.

In the face of the deplorable evils in our land, we believe there is a solution for problems due to carnality and indulgence in narcotics, in the practice of



briety and abstinence. We, therefore, make the following resolutions:

I. That we strongly urge the **Alcohol and Tobacco Tax Unit** to deal with false and misleading advertising of alcoholic beverages especially on radio and television; and that all advertising of alcoholic beverages on radio and TV be banned during the hours of 5:00 P.M. to 9:00 P.M.

II. That, since 3.2 beer has been defined as non-intoxicating and enjoys freedom from many restrictions which govern the sale and consumption of other intoxicating beverages, we urge that the legislatures of the various states and the Federal Congress re-examine this definition from the viewpoint of experience and re-define 3.2 beer correctly as an intoxicant.

III. That alcohol-free places for recreation be provided for youth, that these facilities be made attractive and commodious, with provision for the serving of alcohol-free beverages.

IV. Desiring to lead the way to social freedom in all entertainment patterns, for adults as well as for youth, we commend the glamorizing of **Natural Fruit Beverages** in their preparation and serving, making them popular to use on every possible occasion.

V. That we call for a uniform minimum legal age of 21 years for the purchase of alcoholic beverages, on the part of girls as well as boys; that where this has been established it be so maintained and elsewhere that it be established.

VI. Since the motor vehicle driver "under the influence" is now recognized as an overwhelming highway hazard, and since chemical tests for alcoholic content in the blood are accepted as reliable by traffic officials, medical authorities, and the courts generally; we urge all states to require the use of chemical tests, such as an implied consent law, and to strengthen these laws by setting the realistic level of .10 percent as the maximum alcohol content above which driving while "under the influence" is presumed, as recommended by the American Medical Association.

VII. We resolve that the National Temperance and Prohibition Council cooperate to the fullest extent with airline employees and others to secure the passage of legislation that will ban the sale and consumption of alcoholic beverages on airplanes, including complimentary service.

VIII. We recommend that the Council instruct its secretary to send a letter to every member of Congress opposing the appropriation of funds for the serving of alcoholic beverages at the conference of foreign affairs and in other diplomatic circles, especially in those countries where alcoholic beverages are forbidden.

IX. We wholeheartedly express our gratitude and thanks:

a. To the Methodist Board for their generous provision of Simpson Chapel and their offices.

b. To the Program Committee for the preparation of an excellent program, to the leaders of the devotional exercises and to our program speakers.

c. To the International Reform Federation for the occasion of a wonderful breakfast.

Respectfully submitted,

RESOLUTIONS COMMITTEE

Alvin W. Smith, Chairman

\* \* \*

## CAUSE FOR CONCERN

*(Continued from page five)*

advancing in the battles against the strongly entrenched liquor traffic?

It is not pleasant to face the above questions. The answers in each case, we fear, involve long years of continued moral decline; of needless and dangerous compromising; and of an abundance of religiosity, but a woeful lack of deep spiritual convictions. Leading church men are not a little disturbed by the fact that we continue to gain ground in the percentage of church membership, while at the same time we have been losing ground in the field of morality. While church membership figures continue to rise the incidence of crime rises even



higher. It is this alarming situation that baffles all of us in our efforts to maintain high moral standards through legislation. High ideals, both personal and community wide, must first be accepted and practiced before we can hope to see them translated into statutory enactments.

We are here faced with the fact that we are not an organization. We are a federation of organizations. We can point out the failures and shortcomings that so seriously affect our united efforts to establish and maintain enabling legal measures that will undergird moral standards. But to devise programs of action and to implement such programs is clearly the responsibility of our constituent organizations.

We believe it is well within our area of responsibility and duty to inform all our cooperating organizations as to the reason for our inability to convince legislators that worthy moral standards **must** be defended and improved—not sacrificed upon the altars of greed and questionable indulgence.

Since the prevailing mood of the average community seems to be one of only casual concern over the long continued effort of the state's "ultra liberals" to substitute **greed for greatness**, to license and condone **vice** while crucifying **character**, is it not high time for every organization that bears responsibility for the moral and the spiritual welfare of the community, state and nation, to strive and strive mightily to **change the mood** of the people's concern? If ever the climate of indifference and apathy on the part of professed Christians indicated the need for a mighty **Religious Awakening the time is now.**

"Earnestly do we hope and fervently do we pray" that the long-continued **moral sag**, witnessed in all parts of our Commonwealth, may speedily be halted and reversed. We urge our constituent organizations to lay these facts and needs before their officials and membership as promptly as possible. We pledge to continue our united efforts to uphold and encourage all those legislators who have demonstrated by their votes their interest in the standards of conduct

that have been the true source of our Commonwealth's greatness.

*The National Reform Association is one of the eleven member organizations of the Pennsylvania Federated Legislative Committee. Copies of the above report are available in folder form suitable for insertion in church bulletins and for general distribution. Price: \$2.00 per hundred. Send your orders to the National Reform Association, 109 Monticitor Avenue, Pittsburgh 2, Penna.*

\* \* \*

## WEAPONS OF WARFARE

*(Continued from page four)*

tive Power, Supreme Lord of Justice and Leader of the National Socialist Party."

But Hitler was a piker compared to claims we have heard over here. We read of a lodge in Birmingham, Alabama, where the lowest officer was "Supreme Grand Exalted Potentate of the Universe, Chief Custodian of the Imperial Royal Regalia and Lord High Warden of the Majestic Outer Portals!"

The Communistic dictators do not rest in military force alone. They specialize in weapons of falsehood and deception. They battle with words by which they take captive minds of men. Joseph Stalin, before the conference at Yalta, said: "Words have no relation to actions—otherwise what kind of diplomacy is it? Words are one thing, actions are another. Good words are a mask for a concealment of bad deeds. Sincere diplomacy is no more possible than dry water or wooden air."

Stalin at least lived up to his own words at the Yalta Conference. By his words he deceived the leaders of the free world to conceal evil intentions.

## Weapon of Truth

Dr. Fred C. Schwartz, quoted in Chapter III, writes this in *Christianity Today*

The great weapon at our disposal is the Truth. From their ideological base in the dialectic, the Communists can emerge in any guise. They wear the uniforms of their enemies and appear devoted to all



manner of contradictory causes. They can assume the contour and color of any environment. They become all things to all men that they may enslave all. A Christian missionary working in a Moslem country could not embrace the Moslem faith, live a life of apparent matchless devotion to all Moslem causes for the sole purpose of opening a door for the Christian Gospel. To the Communist this is normal conduct, righteous and honorable. They assume the mantle of Christian, Moslem, or Jew, worker or businessman, traitor or patriot, libertine or puritan, with equal facility.

The story of David and Goliath and the weapons they used is one of the captivating narrations of the Bible. Goliath was the military giant of the Philistines who strutted to and fro for forty days defying the armies of Israel. He dared them to send a man to fight him. David, a ruddy youth of Israel, accepted the challenge in the name of his God. It was God who decided the issue. Goliath was slain and the Philistines fled in mad dismay. We say, one plus one equals two, but David plus God isolated the mighty host of their enemies.

*The adversary was Goliath.* He was one foot nine inches tall and his strength was as mighty as his stature. From a military view Goliath had everything—that is, everything *but God*.

*The vindicator was David.* He had no armor, no sword, no shield—only a staff and a sling and a few smooth stones from the brook, *and God*. He was no experienced youth. The opinion that he was an immature shepherd boy arises from the statement that he was "a youth, and ruddy and of a fair countenance." So Saul asked whose son the *stripling* was.

But David had slain a lion and a bear. He was able to put on Saul's armor and Saul from his "shoulders and upward" was higher than any of the people." David refused to wear Saul's armor not only because it was too large but because it interfered with freedom of action. Then, David cut off Goliath's head with the giant's own sword.

God did not do *everything*. He did not need David to dispose of the giant, but He used David with everything that he had to accomplish His purpose. David had been practicing with that sling for years. He just put himself, his sling, his skill, and his abilities at God's disposal.

So our nation needs to be ready with everything that it has, to meet the challenge of any Goliath which may defy us. But we must remember that the best *we* have may not be enough.

*The conqueror was God.* Goliath defied Israel, David battled Goliath, but God gave the victory. David's reply to Goliath is one of the rare gems of literature:

Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee, and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth.... And all this assembly shall know that the Lord saveth not with sword and spear: *for the battle is the Lord's.*

Do we not have the same God that splintered the Armada on the coast of England, that desolated Napoleon's army on the frozen plains of Russia, and that defeated the Nazis at Dunkirk? "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

\* \* \* \*

## FROM THE STUDY WINDOW

(Continued from page twelve)

Democracy therefore allows no jealousy over special training for the specially gifted child; no suspicion of the expert just because he is expert; no intolerance of men who, like Isaiah and Jeremiah, challenge our self-satisfaction.

The democrat believes in equality because he hates conformity.



# FROM THE STUDY WINDOW

David M. Carson

*Head of the Department of Political Science, Geneva College*

These back page columns in the last two issues have discussed two of the basic ideas of democracy: individualism and freedom. This month I'd like to talk about the third in the series: equality. When Thomas Jefferson wrote down in the Declaration of Independence the self-evident truth that all men are created equal, he stated a great democratic belief; but he also opened the door to many misconceptions.

But before I get to that, let me ask, "What is the place of equality in Christianity?"

Equality is a central fact of the Gospel; but only **so far**, no further. That is:

we are all equal before God in our sin ("For all have sinned, and come short of the glory of God.")

in our need for salvation ("The scripture hath concluded all under sin")

in our reliance on Christ alone for salvation ("No man cometh unto the Father but by me.")

in our need to depend on the Holy Spirit for any ability to lead the Christian life ("They that are in the flesh cannot please God.")

But there the equality ends. For Christians are called to many different kinds of service. They are endowed with different talents. We obey God with different degrees of faithfulness; and are differently rewarded in heaven. Although we sometimes try to force all Christians into the same mold, the more like Christ a person is, the more he is his own individual self.

Like Christian truth, democratic truth has a double battle to fight. Equality is a central belief of democracy; but only **so far**, no further. Through all its history, motivated in part by Christianity, democracy has fought for the essen-

tial equality of the individual:

the right to equal treatment in court of law

the right to the equal protection of the laws

the right to an equal voice in who should govern him (one man—one vote)

the opening of government service to talent, regardless of birth.

Although this battle for equality has changed form through the centuries, it continues in our own American society.

At the same time, let us be clear about what democratic equality is not:

Democracy does not mean:

that all have equal talents;

that all are equally able to serve in positions of responsibility;

that all are to be rewarded equally.

Democracy means the free development of each, not conformity to a mediocre mold.

Democracy in America has always had a battle against such misconceptions. Andrew Jackson, for instance, justified the spoils system of government employment on the ground that any government job was so simple anyone could master it. It has been a long battle still not won for employment by merit. In some communities special educational opportunities for able youngsters are attacked as undemocratic; and some school systems have encouraged such a notion by their inattention to academic excellence.

Democracy has never truly meant bringing everyone down to the common level; its great virtue has been that it provides for the most efficient discovery of the most able and provides for their development.

(Continued on page eleven)